-Sensus jungitur omnis
Visceribus, nervis, venis, qusecunque
videmus, Mollia mortal! consistere
corpore creta;

And reason and understanding, properly so called, are peculiar appendices to human shape ;[b] " Ratio nusquam esse potest nisi in hominis figura." From whence it is concluded, that there is no life, soul, *not* understanding acting the whole world, be-cau&e the world hath no blood nor brains, nor any ammalish or human form.[c] " Qui mundum ipsum animantem sapientemque esse dixerunt, nullo modo viderunt auimi naturatn, in quam figuram cadere posset." Therefore the Epicurean poet concludes upon this ground, that there is no Divine sense in the whole world:

[d] Dispositam videtur ubi esse et crescere possit
Seorsim anima atque animus; tanto magis
inficiaudum, Totum posse extra corpus
formamque animalem, Putribus in glebis
terrarum, aut soils in igni, Aut in aqua
durare, aut altis aetheris oris. Haud igitur
constant divino praedita sensu,
Quandoquidem nequeunt vitaliter esse
animata.

Now if there be no life nor understanding above us, nor round about us, not any where else in the world, but only in ourselves and fellow-animals, and we be the highest of all beings ; if neither the whole corporeal system be animated, nor those greater parts of it, sun, moon, nor stars, then there can be no danger of any Deity.

xii. Eighthly, the Democritic Atheists dispute further against a Deity in this manner; the Deity

*' Id. lib. ii. ver, 903, &c^
[b] Velleius apud Ciceron. de Nat Deor. Jib. i. cap. xviii-p, 2907.
[c] Id. ibid. lib. i. cap. x. p. 2893. torn. ix. oper.
*Lucrct lib; y. vcr. 143, &c.